Edvvard Morgan

A

PRIEST,

His Letter

To the Kings moſt excellent Majeſty, and High Court of Parliament, and to all the Commons of England; who was drawne, hanged, and quartered on Tueſday, April 26. 1642.

This Letter he writ with his owne hand a little before his death, and left yet to be publiſhed to the view of the world.

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To the Kings most excellent Majesty,

And

To the High Court of Parliament, and in them to the whole Kingdome of England.

Dread Sovereigne,

I Make a tender to your Royall Majesty (and in you, to the high Court of Parliament, and to your whole Kingdome) of an illustrious example of the divine providence, no lesse wonderfull for admiration, then the discovery of Gods judgements, made by the Prophet *Daniel* to King *Nebuchodonozar*, and *Baltassar* his sonne; not lesse behoofull for the good and welfare of your selfe, our gracious Queene, your Royall Off-spring, and our whole Kingdome (if you will vouchsafe to apprehend and make use of it) then the discovery of the treacheries of *Bagathan* and *Thares*, and of the pernicious devices of wicked *Aman*; made by *Mardocheus* to King *Ahasuerus*, was for him and his people.

My course hath beene directed to your Royall Majesty, by Gods sacred, and speciall appointment, ever since your first comming to your Crown, and before, though I never addressed any writing unto you in speciall about this matter till now; because I was first to deale with Roman Catholicks, and afterwards with some of your Iustices, Iudges, and other Officers, and finally to expect in patience some events of the divine providence, succeeding thereupon, that ascending to your Royall Tribunall by degrees, I

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might have more ample and ſpeciall matter every way to preſent, and not appeare emptie handed before you.

Now Gods judgements are growne to a great ripeneſſe, or (to ſpeake with alluſion to our bleſſed Saviours expreſſion in a like caſe) The figtree hath budded whereby men may know Summer is nigh. Wherefore, if your Royall Majeſty, and the high Court of Parliament, will be pleaſed to make a due enquiry and examination of my courſe, whereby the matter of fact may bee authentically made knowne; and then caſt a ſerious eye upon the publicke events of the divine providence, which (ſucceeding in due conformity and conſequence this many yeares, and parallel to the approved teſtimonies of Gods ſpeciall judgements in ancient times) are as it were, the great broad Seal of heaven, giving weight and authority to my words, and endeavours; beſides that your Majeſty may with eaſe ſee that there is a ſupernaturall order of things, taught by ſupernaturall faith (which one not many yeares ſince in a publique printed booke dedicated to your Highneſſe, hath endeavoured to evacuate) you may moreover with like facility perceive how the ſacred decrees of Gods heavenly providence are drawne up, not onely concerning the reſt of the Chriſtian world, but alſo eſpecially concerning you and your Kingdome, and by conforming your ſelfe to his holy will, decline the common miſchiefs approaching, which otherwiſe by no humane meanes can poſſibly be avoided.

Let not my meanneſſe (who am but an unworthy inſtrument, and the leaſt of your Majeſties ſubjects) move your Highneſſe, or the grave aſſembly of Parliament to diſpiſe the offer which I make, but firſt enquire, and examine diligently (as both Gods Law and mans reaſon do enquire) and then judge. There are ſome dangers which

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can neither be knowne, nor avoyded, unleſſe they be firſt gratiouſly diſcovered by ſome ſpeciall favour and operation of the firſt cauſe which is God himſelfe, from whom nothing can be hid, and in ſuch caſes, though his divine Majeſtie doth many times imploy men of great wiſedome and ſanctitie (as he did the Prophet *Elizeus* to diſcover to the King of Iſrael the ambuſhments ſet to entrap him by the King of Syria) yet he doth ſometimes alſo, not onely uſe the moſt contemptible of men, as inſtruments to make the greateſt potentates acquainted with his wayes, and ſo enable them to avoid prepared miſchiefes, but moreover taketh a brute beaſt for the like purpoſe, as in the caſe of *Balaam* and his Aſſe.

Your Majeſties great predeceſſor *William* the Conquerour thought it wiſedome, in a certain occaſion, to hearken to the advertiſement even of a naturall foole, as we reade in our Chronicles: and long before his time, *Alexander* the great gave eare to a woman, who was thought diſtracted, as *Curtius* the Hiſtorian doth teſtifie; by which happie credulity (God, who is al able to make fooles and mad men ſpeake his wiſedome, having diſcovered his divine knowledge and judgement by meanes of thoſe filly ones) thoſe two great Princes avoyded imminent danger of death, and conſerved their lives, and fortunes, for their great ſucceeding victories. On the other ſide, the neglect of timely advertiſements, hath brought many great Princes, and amongſt the reſt, that great Monarch *Iulius Ceſar* to the loſſe of their Crownes and lives. *Hee that will not hearken to God in his gracious ſignes and forewarnings, muſt feele his heavy hand when it will be too late to avoid it.*

For me I doe not profeſſe my ſelfe among the number of wiſe men, and if your Majeſty, or the great aſſembly of State now on foot, pleaſe, you may take mee for a foole,

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or a mad man (provided you acknowledge, that God Almighty can by his holy overruling Spirit, make a madneſſe prodigious, and ſo uſe the folly or madneſſe of his creature, as an inſtrument to expreſſe an act of his divine wiſdome, providence and power;) but what ever I bee, fooliſh or wiſe, or however your royall Majeſty, or the high Court of Parliament ſhall be pleaſed to thinke of me, *God is wiſe even in the foole and mad man*; and his holy will is to be ſearcht out in all; which if it had beene duly done more then thirteene yeares agoe (adhering cloſe to the teſtimony of divine and humane Law, implied in the reality of my whole courſe, with a due inſpection of the counterſignes extant even then in the ſeeds of thoſe heavy events, which have appeared ſince moſt plainly to the view of all in their own proper & p rfect exiſtence) when before ſome of your Majeſties tribunalls, I did publikely in GODS name, and in vertue of his publicke Lawes, ſpeciall right, and command, with due relation likewiſe to the Lawes of our Realme, and two of your Royall Majeſties Proclamations, invite your Royall Highneſſe, and your whole Kingdome, to a due enquiry of Gods prepared judgements, and of the devices then in hatching to entrap you, and your people; not only your Iudges and other perſons of higher ranke and note, who lye now expoſed to the rod of Iuſtice, might have beene freed from undergoing the danger now threatning them; but your Majeſty alſo might with eaſe and ſecurity have prevented thoſe troubles, and miſchiefes, which turmoile at this preſent all your Realmes, and threaten a deſolation. So much it behoves Princes and States to attend, and examine well, if God almighty doe but make even *Balaams* Aſſe bray forth ſome imminent judgements in his holy name. *For miſchiefs ariſing from the power of man may by the power of man with Gods ordinary concourſe be extinguiſhed or averted: but ſuch as*

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are threatned by God Almighties speciall hand, and power can by no meanes possible be avoided, but by admission, and performance of such conditions, as his Majesty divine is pleased to propose.

I have strove to keepe silence now these many yeers, being loth to medle any more in a cause, which hath cost me so much trouble, and affliction (though I know not why I should be so handled by any for suffering God Almighty to expresse in mee, whether men will have it to have beene by the intermediation of wit or madnesse, a testimony of his divine providence towards his Church, and people) but I dare be silent no longer, being furnished now with such illustrious evidence of fore-passed events proper to my cause, to confirme my words, and the thing it selfe concerning so deeply your Royall Majesty, our gracious Queene, your Royall Off-spring, and our whole Kingdome: lest God Almighty should inflict upon mee the judgement threatned against the Watchman in the thirty third Chapter of the Prophet *Ezechiel*; yet I will forbeare to trouble your Royall Majesty, with the specification of particulars, till I see whether I be thought fit to bee admitted to a free, and indifferent hearing, or no. One thing I must crave pardon of your Royall Majesty, and the great Assembly of Parliament; that I addresse my selfe thus to you in print, before I have acquainted you with my case in a more private way. The reason I have done so is: that seeing every man now prints, what he lists; and my cause hath beene many yeares since publike, and I suffered so much in maintainance of it under the view of many; I may either by the testimony of some, at leastwise of those many, be introduced to a free, and publike audience: or else upon compassion be voted, as a foole or madman, to be set free from prison, and further trouble (seeing I never appeared in so many yeares extremities, either furious, seditious, or turbulent)

lasse) and so be committed to the care of my friends, that I may end my old age in peace, and quietnesse, commending you, and your Kingdome, to Gods mercifull providence, care, and protection.

I humbly beseech God Almighty, to blesse, and protect your Royall Majestie, our gracious Queene, your Royall Off-spring, and our whole Kingdome, and grant that you may know his holy will, and faithfully perform the same to the glory of the divine Majesty, and the common comfort, and good of all.

From the Prison of Newgate 23. April 1642.

Your Royall Majesties

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lowly Subject,

Edward Morgan.